

A  
SHORT  
Christian Catechisme  
FOR THE  
INSTRUCTION  
OF  
CHILDREN.

*And others*  
In the Grounds and Practice of Christian Religion, being (for most part) an Abridgement of a larger, formerly Printed, where many Questions and Answers that were in the larger, are omitted, and others shortned, to fit the Capacity of Children, and some new Questions, with their Answers inserted, on several Heads, which were not in the larger.

---

By George Keith.

---

LONDON, Printed for Brabazon Aylmer, at the Three Pigeons, over against the Royal-Exchange, in Cornhill. Price 3d.

---

2 H O L Y

Christian Education

FOR THE

INSTRUCTION

OF

CHILDREN

In the Christian and Jewish of Children  
Religion being for that part and  
present of a larger number of  
where many religions and  
that was the first  
and afterwards  
of Children and  
that was the first  
on their heads

George

LONDON: Printed by J. B. 1791

# A SHORT Christian Catechisme

*For the Instruction of CHILDREN, in the Grounds and Practise of Christian Religion, being (for most part) an Abridgement of a larger, formerly Printed, where many Questions and Answers that were in the larger, are omitted, and others shortened, to fit the Capacity of Children, and some new Questions, with their Answers inserted, on several Heads, which were not in the larger.*

By G. Keith.

## SECT. I.

Q. **W**hat is the Christian Religion?

A. It is a Knowledge, Belief, and Practise of certain things, by means of which we may attain to Eternal Life and Happiness, *Job. 20. 3. Rom. 6. 22.*

Q. Where are these things taught us?

A. In the Holy Scriptures of the Old and New Testament, *John 5. 39. Rom. 15. 4. Rom. 16. 26.*

Q. What things are to be known and believed by us?

A. Fir st, concerning God, and his Works

of Creation and Providence. Secondly, Concerning Christ, his only begotten Son, and our Redemption by him. Thirdly, Concerning the holy Spirit, and his saving Gifts and Graces, *Heb. 11.*

3. *1 Tim. 3. 16. 1 Cor. 2. 11. 12.*

Q. What things are to be practised by us?

A. The Commandments of God, briefly contained in the ten Precepts of the moral Law, and some other Commandments given us by Christ in the New Testament, *Exod. 20. 1. Matth. 23. 20.*

Q. Whence came the Holy Scriptures?

A. They came from God, who did inspire and move holy Men to commit them to writing for our Instruction, *2 Tim. 3. 16.*

Q. Are they the words of God? A. Yea, *John 17. 8.*

Q. Are they not also the word of God?

A. Yea, *John 17. 20. Acts 13. 26. 1 Cor. 4. 20. Gal. 6. 6. Phil. 1. 14. 2 Tim. 4. 2.*

Q. Seeing Christ is called the Word in Scripture, *John 1. 1.* Is it not false to call the Scriptures the Word; for the Scriptures are not Christ, but testific of him?

A. It is no more false, than to call the Sunlight, because God is called Light in Scripture, *1 John 1. 5.*

Q. How is then the Word distinguished?

A. The essential Word is Christ, but the Doctrinal Word that was first spoken, and then committed to writing, is that contained in the holy Scriptures?

Q. Doth the holy Scripture contain all things belonging to Faith and Practice?

A. Yea, *2 Tim. 3. 15. 16.*

Q. Are they then a full and compleat Rule of the whole Duty of Man? A. Yea.

Q. What doth chiefly move us to believe the Truth



Truth of them, and that they are given by divine Inspiration?

*A.* The Spirit of God by his secret Operation in our Hearts, *2 Cor. 4. 13. Phil. 1. 29.*

*Q.* What doth give us the spiritual and saving Understanding of them?

*A.* The same holy Spirit, by his secret Inspiration, and Illumination in us, *1 Cor. 2. 11. 2 Cor. 4. 4. 6.*

## S E C T. II.

*Q.* **W**hat doth the Scripture teach us concerning God?

*A.* That he is a Spirit of infinite Understanding, Power, Wisdom, and Goodness, Eternal Unchangeable, Omniscient, Omnipotent, Omnipresent, Merciful and Gracious, long Suffering, Faithful, Just and Holy, that he is Light, and in him is no Darkness at all, the Fountain of living Waters, the only living and true God, *Deut. 7. 9. 1 John 1. 5. Jer. 2. 13. Jer. 10. 10. John 4. 24. Psal. 147. 3. Gen. 17. 1. 1 Chron. 29. 11. Rom. 1. 20. Rom. 3. 4. Psal. 31. 19, 33, 11. 139. 1. to 12. Exod. 34. 6, 7. Deut. 32. 4.*

*Q.* Are there any more than one God?

*A.* There is but one God, over all, through all, and in all, *Deut. 6. 4. Eph. 4. 6.*

*Q.* Is God any Body, or hath he any Parts or Passions?

*A.* Nay, *Numb. 33. 19.*

*Q.* What doth the Scripture further teach us concerning God?

*A.* That this one God is three Persons, the Father, the Son, and the Holy Ghost; and these three are one in Essence and Substance, or Being,

from everlasting to everlasting, equal in Wisdom, Goodness, Power and Glory, *John 5. 7. Math. 28. 19.*

Q. Are the Father, and the Son, and the holy Ghost so distinguished, that the Son is not the Father, but was begotten of the Father, before all Ages, and the holy Ghost is neither the Father nor the Son, but did proceed from the Father, and from the Son before all Ages, and neither the Father, nor the holy Ghost was made Flesh, was born of a Woman, suffered Death, rose again in the true Nature of Man, but only the Son? A. Yea, *John 1. 14.*

### S E C T. III.

Q. Which are God's Works of Creation?

A. All things visible, as the visible Heavens and Earth, and Waters, and all things contained in them, and all things invisible, as the invisible Heavens, Angels, and Souls of Men, *Gen. 1. 1. Coloss. 1. 16.*

Q. By whom did God Create and make all things?

A. By his Word, his eternally begotten Son, and Spirit, *John 1. 2. Ephes. 3. 9. Psal. 33. 6.*

Q. Was it any difficulty to God, to Create and make all things?

A. Nay, For he spake, and it was done, he commanded, and they were Created, *Psal. 33. 9.*

Q. What is understood by his resting on the seventh Day?

A. His ceasing to Create, and finishing his Works which he had made in six days.

Q. Whence come all Men and Women of all Nations?

A. Of Adam our common Father, and Eve our

our common Mother, by ordinary Generation,  
*Acts 17. 26. Rom. 5. 12.*

Q. On which day were they made ?

A. On the sixth day, Male and Female, *Ge. 1. 26, 27.*

Q. In what Estate did he make them ?

A. In his Image, and after his Likeness, Holy, Upright, Wise and Good, with Dominion over the Creatures, *Col. 3. 10. Eph. 4. 24. Eccles. 7. 29.*

Q. Of what parts did they consist ?

A. Of Soul and Body, *Matth. 10. 28.*

Q. Was the Soul of the Earth as the Body was ?

A. Nay, For God breathed into him the Breath of Life, and he became a living Soul.

Q. Where did God place them ?

A. In the Garden, to work in it, and to keep it. *Gen. 2. 15.*

Q. Did he give them a Law of Obedience ?

A. Yea, Which was that of the Tree of Knowledge of Good and Evil, in the midst of the Garden they should not eat, but of every other Tree in the Garden they might freely eat, *Gen. 2. 16, 17.*

Q. Why did God forbid them to eat of that Tree ?

A. To try their Obedience, as well as for other Causes known to him, *Deut. 13. 3.*

Q. Did they transgress that Command ?

A. Yea.

Q. What did that Transgression bring upon them ?

A. It brought Death, and other great Miseries upon them and their Posterity.

Q. What was that Death ?

A. A Spiritual Death, unto Holiness and Righteousness; whereby they lost Communion with

God, and fell under his Judgment and Wrath, together with their Posterity, and also that the Body became subject to Sicknes and Death, *John 5. 25. Eph. 2. 1. Isaiah 59. 2. Rom. 2. 8.*

Q. Had Man died the bodily Death, if he had not sinned? *A. Nay, Gen. 3. 18.*

Q. Did he need any Cloaths before he sinned? *A. Nay.*

Q. What other Effects brought their Sin into the World?

*A. It brought a Curse upon the Earth, and Guilt and Condemnation, and a sinful Defilement upon them, and all their Posterity, Gen. 3. 17. Psal. 91. 5. Rom. 6. 23.*

Q. Do the Souls of Men die with the Body?

*A. Nay, Matth. 10. 28. 2 Pet. 1. 14.*

Q. Who was the Serpent that Tempted the Woman to eat of the forbidden Fruit?

*A. That old Serpent the Devil, Rev. 20. 2.*

Q. Doth the Providence of God extend to all the Creatures, from the greatest to the least, and to all the Actions of Men and Angels?

*A. Yea, So that a Sparrow falls not to the Ground without the same, Matth. 10. 29, 30. Psal. 103. 19.*

Q. How doth the Providence of God extend to the evil Actions of Men and Devils?

*A. Not to be the Author or Approver of them, but by his Wise, and Powerful, and holy Bounding and Over-ruling them, to the Praise of his Glory, and to the Good of the Faithful, Psal. 76. 10. Rom. 8. 28.*

S E C T. IV.

Q. WHO is the Redeemer of lost Men?

A. The Lord Jesus Christ, *Job 19. 25.*

Q. How many Natures hath Christ Jesus?

A. Two, his Godhead-nature, and his Manhood-nature, *John 1. 14.*

Q. Was his Manhood nature Created, and doth it consist of a created Soul and Body? A. Yea.

Q. How can two such Natures be one Christ?

A. By the personal Union of both, as the Soul and Body of a Man is one Man, *1 Cor. 8. 6.*

Q. How was Christ the Son of David and Abraham?

A. Because he was born of the Virgin Mary, who was descended of David and Abraham, *Mat. 1. 1, 20, 25.*

Q. Did Christ's Body really partake of Mary's Substance? A. Yea.

Q. Why was he to be born of a Virgin?

A. That it might be manifest he was without all Guilt or Defilement of Sin, and might have no immediate Father but God, being conceived in the Womb of the Virgin by the Holy Ghost.

Q. What signifieth the Names Jesus and Christ?

A. Jesus signifieth Saviour and Christ Anointed.

S E C T. V.

Q. HOW many Offices hath Christ?

A. Three, the Office of a Prophet, of a Priest, and of a King.

## *A Christian Catechisme.*

**Q.** Hath he not many other Offices, as Head, Husband, Mediator, Advocate, Bishop, Shepherd, Captain, Physician?

**A.** They are all contain'd under these three.

**Q.** Was it needful that he should be both God and Man, in one Person, to perform all these his three Offices?

**A.** Yea.

**Q.** Is not Christ the Foundation of all the Faithful in particular, and of the whole Church in general, as he is both God and Man, and as he is Prophet, Priest and King, and as such is not he, the Vine, and they the Branches?

**A.** Yea, *Isaiah* 28. 16. *1 Cor.* 3. 11. *Eph.* 2. 20. *1 Pet.* 2. 6. *John* 15. 5.

**Q.** How doth Christ perform the Office of a Prophet?

**A.** By teaching us by his Word and Doctrine outwardly delivered to us in the Holy Scriptures, by Reading and Preaching, and by his Spirit inwardly enlightning our Minds to understand what is outwardly delivered, *Isaiah* 59. 23. *John* 17. 8, 14, 20. *John* 16. 13.

**Q.** Have not Men some knowledg of God, without the Scriptures?

**A.** Yea, and all Men may know some things of God and of his Will, without the Scriptures, partly by what God doth manifest in them, and partly by the Works of Creation, and Providence without them, and towards them, *Rom.* 1. 19, 20. *John* 1. 9.

**Q.** But are the peculiar Doctrins of the Christian Religion, concerning the way of Life and Sal-

Salvation revealed to Mankind, without the Scriptures, or some outward Means of Instruction, according to the Doctrine of the Holy Scriptures?

*A.* Nay.

2. How was the Doctrine of Salvation made known to Men, before the Scriptures were writ?

*A.* The same Doctrine was taught by good and holy Men with word of Mouth, which was accompanied with the inward teaching of the Spirit of God in all the Faithful.

2. How had they that Doctrine outwardly conveyed unto them?

*A.* By means of the Prophets, whom God raised up in the several Ages from *Adam* to *Moses*, and the following Prophets.

2. What is the Gospel of Salvation? Is it not the Doctrine of Salvation, as held forth in the Holy Scriptures, by and through Jesus Christ, with respect to his Birth, Life, Death, Resurrection, &c. And spiritual Blessings received by him?

*A.* Yea, *Luke 2. 10.*

2. Is it not a greater Error, to say, that the Light within every Man, that teacheth nothing of Christ Crucified, and raised again, is the Gospel of Christ, yea, the whole Gospel without any thing else?

*A.* Yea.

2. What place of Scripture in the Old Testament, did show that Christ the promised Messiah should be a Prophet, whom all were to hear?

*A.* *Deut. 18. 15, 16, 17, 18.* The Lord thy God will raise up unto thee a Prophet, &c.

2. What

**Q.** What place in the Old Testament did shew that he was to give Light to the *Gentiles*?

**A.** *Isaiah* 49. 6. I will also give thee for a Light to the *Gentiles*, that thou mayest be my Salvation to the end of the Earth.

**Q.** Was that Prophecie fulfilled by the common Illumination, given to all Mankind without the Preaching of the Gospel, requiring Faith in Christ Crucified?

**A.** Nay, But by the Preaching of the Gospel, and the special Illuminations of Christ, by the holy Spirit inwardly accompanying it, *2 Cor.* 4. 4, 6. *Ephes.* 1, 17, 18.

**Q.** How did it appear that the Man Jesus, born of *Mary* was that Prophet?

**A.** By his Prophecies, his Miracles, his most excellent Doctrine, and most holy Life; and the many other things that did agree to him only, and could agree to none other.

**Q.** What things did the Prophets chiefly bare witness unto, and deliver as their Message?

**A.** The coming of Christ in the Flesh, his Prophetical, Priestly, and Kingly Office, the Promises of Salvation, and Remission of Sin through Faith in him, with the Gift of the Holy Spirit, and the saving Gifts and Graces thereof, *Acts* 26. 22, 23.

## S E C T. VI.

**Q.** **H**OW did Christ perform the Office of a Priest?

**A.** By dying for our Sins, and offering up himself a Sacrifice by his Death, to satisfy the Justice



stice of God, and thereby to reconcile us unto God, and by his continual Mediation and Intercession for us in Heaven, *1 Cor. 15. 3. Eph. 5. 21 Heb. 9. 26. Heb. 7. 25.*

Q. Why was it necessary that he should dye for our Sins?

A. Because Death was the punishment due to us for our Sins, which he, being our Surety, did undergo for us; and the nature of an expiatory Sacrifice required, that he should be slain, and his Blood should be shed.

Q. What Blood is that which Christ hath redeemed us with, and by which we are justified, cleansed and sanctified?

A. The real Blood of his Body that was outwardly shed, at his passion; on the Tree of the Cross.

Q. Was the Priesthood of Christ foretold by any of the Prophets?

A. Yea, by *David*, in the Hundred and Tenth Psalm and fourth verse, *The Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedeck.*

Q. What places in the New Testament hold forth Christ to be a Priest and our High Priest?

A. Many places in the Epistle to the *Hebrews*, as *Heb. 2. 17. Heb. 3. 1. 4. 14. 15. 5. 1. 5. 10. 7. 26. 8. 1. 3. 9. 11. 25. 10. 21.*

Q. Were not the High Priests under the Law, Types of Christ our High Priest under the Gospel?

A. Yea.

Q. Were not the Sacrifices under the Law, and the Passover Types of Christ, the only effectual Sacrifice for the Remission of our Sins, and Justification

ification and Sanctification by his Blood?

*A.* Yea.

*Q.* Did *Moses* and the Prophets foretell of Christ's Death, and Sufferings, and that he should be the first that should rise from the dead, and give Light to the Gentiles?

*A.* Yea, *Acts* 26. 22, 23.

*Q.* What is the first promise that was given to Men, concerning Christ, and Salvation by him?

*A.* That in *Gen.* 3. 15. that the Seed of the Woman should bruise the Head of the Serpent, and he should bruise his heel.

*Q.* Why is Christ called the Seed of the Woman?

*A.* Because he was made of a Woman, and born of her, without the knowledge of a Man.

*Q.* What is meant by the Serpent's bruising his heel?

*A.* The Death and Sufferings of Christ, who was put to death, by the Instigation of the Devil, that moved the Jews and *Pontius Pilate* against him.

*Q.* What is meant by the Woman's Seed bruising the Serpent's Head?

*A.* His complete and perfect Victory over him, first in his own Person by his Resurrection from the dead on the third day, and next by what shall in due time be accomplished in all the Faithful who are his Members, by his victorious Power, in destroying his Kingdom of Sin in them, and delivering them, from all the effects of Sin, at the Resurrection of the dead, *Heb.* 2. 14. *1 John* 3. 8.

*Q.* Is Christ Jesus, as he outwardly came in the Flesh the Seed that was promised by God, to *Abraham*, that in him all Nations of the Earth should be Blessed?

*A.* Yea,

*A.* Yea, *Gen.* 22. 18. 26. 4. 28. 14. *Acts* 3. 25. *Gal.* 3. 16.

*Q.* How is that promise fulfilled?

*A.* That whoever of all Nations should believe in him, should be blessed with the Remission of their Sins, and the gift of the Holy Spirit, and the saving gifts thereof, be justified and adopted to be God's Children, sanctified, and in the end eternally glorified, *Acts* 10. 43. *Acts* 13. 38. 39. 26. 18. *Job.* 1. 12. 13. 7. 38. 39.

*Q.* How is Christ a Priest for ever?

*A.* Because the efficacy, merit and worth of his being a Sacrifice for our Sins, by that one offering, did extend to the Faithful, from the beginning of the world, and will extend to them, to the end of it, for Remission of Sin and Eternal Salvation, and that he continually appears before God, ever living to make Intercession for us, *Acts* 15. 11. *Heb.* 11. 13. 7. 25.

## S E C T. VII.

*Q.* **H**ow doth Christ perform his Kingly Office?

*A.* By his various Administrations of it in the several parts thereof.

*Q.* Hath Christ a Kingly Power and Government over the Angels both good and bad?

*A.* Yea.

*Q.* How hath he a Kingly Power and Government over the evil Angels, and Devils, and evil Men?

*A.* By restraining and limiting their Power, over-ruling their evil designs and actions, and causing

causing them to turn to his Glory, and to the Good of the Faithful; and lastly by Judging and Punishing them at the last day, *Psal.* 103. 19. *Psal.* 76. 10. *Rom.* 8. 28. *Matth.* 25. 41, 46.

Q. What Acts of Kingly Power did Christ shew forth on Earth before his Passion? *br*

A. He commanded the Winds and the Seas, and they obeyed him, he cast out Devils, and wrought Miracles by his own Power, and forgave Sins, *Matth.* 8. 27. *Mark* 1. 27. *Matth.* 9. 6.

Q. What places in the Old Testament did foretell of his Kingly Office and Government?

A. Diverse, such as *Psal.* 2. 6. I have set my King upon my holy Hill of *Sion*, *Isaiah* 9. 6, 7, and 32. 1, 2. *Dan.* 7. 13, 14.

Q. Was his rising from the Dead, and ascending into Heaven, and his being set down at the right Hand of God, Acts of his Kingly Office and Power?

A. Yea, *John* 10. 18. *Ephes.* 4. 8. 9. *Psal.* 110. 1, 2.

Q. How doth he perform his Kingly Office over the Heirs of Salvation, and his Church?

A. By Converting them, and giving his holy Spirit to Renew and Sanctifie them, with the saving Gifts and Graces thereof, giving them Faith and Repentance, Justifying and Adopting them to be the Children of God, and his Members, giving them his Laws and Writing them in their Hearts, protecting and preserving them in this world, receiving their Souls and Spirits after Death, to be with him, and raising their dead Bodies from Death to eternal Life, and Immortality at the Resurrection of the Dead, and placing them in those heavenly Mansions he has prepared for them

them in the Heavens, *Isaiah 53. 10, 11. Isaiah 60. 5. Acts 5. 31. John 4. 14, 7, 38, 39. Jer. 31. 31. John 10. 28, 29. Acts 7. 59. John 6. 40. John 14. 2, 3.*

Q. Is there to be a Resurrection of the Bodies of the Unjust, as well as of the Just, and shall the Unjust be cast into Hell, that burneth with unquenchable Fire?

A. Yea, *John 5. 28. Matth. 25. 46.*

Q. Is Christ to come from Heaven to Judge both the Quick and the Dead?

A. Yea, *Acts 1. 11. Acts 17. 31.*

Q. Will his coming and appearance be without us in his glorified Body and true Manhood-nature?

A. Yea, *Acts 3. 20, 21. Phil. 3. 20.*

Q. When will the time be that he will so come?

A. Of that Day and Hour knoweth no Man, nor the Angels in Heaven, *Matth. 24. 36, 42, 44.*

Q. Why hath not God pleased to reveal the particular time of it?

A. That we may not be sloathful, but continually watching and preparing for our Lord's coming. *Matth. 24. 42.*

## S E C T. VIII.

Q. CAN any Men be saved, whether *Jews* or *Gentiles*, simply by the Works of the Law?

A. Nay, *Gal. 2. 16.*

Q. Why can they not?

A. Because the Law doth require perfect and perpetual Obedience from every Man in his own Person; but this no Man ever did (the Man Christ Jesus excepted) nor ever can do, for all have sinned, and fallen short of the Glory of God, and by the

the Law, both inwardly writ in the Heart, and outwardly written in the Book, every Mouth is stopped, and the whole World is guilty before God, *Rom. 3. 19. 20.*

Q. Were none ever saved, nor can be saved by the Terms of the Covenant of Works, do and live?

A. Nay, *Rom. 4. 15.*

Q. By what Covenant then are they saved who are the Heirs of Salvation?

A. By the Covenant of Grace, *Rom. 11. 6.*

Q. With whom is the Covenant of Grace made?

A. It is made originally with Christ, the second Adam (as the first Covenant of Works was made with the first Adam) and through him the Mediator of it, with all his elect Members, whom God the Father had chosen in him, before the Foundation of the World, to be Holy, and without Blame before him in love, *Psal. 89. 28. Isaiah 59. 21, Psal. 40. 6, 7. Heb. 12. 24. Eph. 1. 4.*

Q. When was this Covenant made betwixt God the Father, and Jesus Christ the Son?

A. It was designed in the Counsel and Purpose of God, before all Ages, but the Administration of it began in time after Man's Fall, *2 Tim. 1. 9. 10.*

Q. What was to be performed by Christ on his part, by Virtue of this Covenant?

A. To dye for us, and be a Sacrifice to God for our Sins, to Suffer in our stead, and make Satisfaction to the Justice of God, to apply to us the Merits, Virtue, and Efficacy of his Death and Sufferings, for the Remission of Sins, by his giving us the holy Spirit, to work in us Faith, and Repentance, and all other saving Graces and Virtues, to enable us by his Grace to perform sincere

care Obedience to God's Commands, *Eph. 2. 10. Dan. 9. 27. Heb. 7. 22. 1 Pet. 3. 18. Eph. 4. 12, 16.*

**Q.** What is required in the Covenant of Grace on our part, that we may partake of the Benefits of Christ's Redemption and Mediation?

**A.** Repentance towards God, and Faith towards our Lord Jesus Christ, *Acts 20. 21.*

**Q.** What is Repentance?

**A.** It is not only a real Sorrow and Grief for Sin, but a true and real forsaking of it, the Hatred and Aversion of it, and a Sincere turning of the Heart to God and Christ, and a true Resolution to keep God's Commandments, *2 Cor. 7. 9, 10, 11. Prov. 28. 13. Acts 3. 19. Psal. 119, 104. Acts 11. 23. Psal. 119, 106.*

**Q.** What is the chief moving cause to true Gospel Repentance?

**A.** The having sinned against a most holy, and a most merciful and gracious God, and such a merciful and gracious Redeemer and Saviour our Lord Jesus Christ, who suffered to great Sorrow and Grief for our Sins, *Zach. 12. 10.*

**Q.** What is Faith towards the Lord Jesus Christ?

**A.** It is not only to assent to the Truth of his Doctrine, but a receiving, relying, and resting upon him for Life and Salvation, and upon the Mercy and Favour of God, through him, as held forth in the Doctrine, and especially in the Promises of the Gospel, *John 20. 31. John 1. 12. Isaiah 11. 10. Isaiah 32. 2. Jude 21. Matth. 11. 28. 2 Cor. 1. 20.*

**Q.** Doth the Gospel contain not only Promises, but also Commands of God and of Christ?

**A.** Yea, *John 14. 21. John 15. 10.*

**Q.** Doth the Gospel and Covenant of Grace require holiness of Life, and good Works?

**C**

**A.** Yea,

*A. Yea, Math. 5. 16, 48. 1 Thess. 4. 7. 1 Tim. 6. 18.*

*Q. How doth it require them? as any part of satisfaction to Divine Justice, or by way of merit to our Justification before God, or to be the foundation and cause of it.* *A. Nay.*

*Q. How then doth it require them?*

*A. As our duty, and to answer the great love of God, and of Christ, and the great end of his coming into the world, and his dying for us, that we being dead unto sin, might live unto righteousness, and that by them, and in the performance of them we might please God, and find acceptance of him, through Christ, and for his sake, and be thereby fitted for Communion with God, and (being made like him) for the Inheritance in the Kingdom of Heaven, 2 Cor. 5. 14. Titus 2. 14. 1 Pet. 2. 24. 1 Job. 3. 22. 1 Job. 1. 7. Coloss. 1. 12.*

*Q. Do then the good works and holy living of the Saints by sincere obedience please God, and are they accepted of him and rewarded by him?*

*A. Yea, Heb. 11. 5. 6. Coloss. 3. 24. Rev. 22. 12.*

*Q. How can that be, when they fall short of that perfection which the Law requires?*

*A. Wherein they fall short, God doth pardon them, for Christ's sake, and accepts of them, in and through him, so far, as they are sincerely performed in faith and love by the help of his holy Spirit, Micah 7. 18. Eph. 4. 32. Psal. 103. 12. 13. 14.*

*Q. Are any justified before true faith and repentance is wrought in them?* *A. Nay.*

*Q. How are Believers justified by the righteousness and obedience of Christ wrought by him, without them, and imputed unto them? are they equally*



equally righteous with him, or are they without all spot or fault before God, while they have sinful imperfections in them?

*A.* Nay, *1 John* 1. 8.

Q. What then is the true sense of the imputation of Christ's righteousness unto Believers?

*A.* That God for the sake of Christ's righteousness, freely pardoneth their sins, giveth them a right to eternal life, dealeth with, and accepteth them as righteous in his sight, owneth and favourerh them, in the relation of Children, *Mal.* 3. 17. *Eph.* 1. 6. *Isa.* 63. 8. 9. *2 Cor.* 6. 18.

Q. How is Christ Jesus the object of faith, for remission of sin, justification, regeneration and sanctification? Is it not as he is both God and Man, and as being Man, as he dyed for us, and rose again, and is in Heaven, our Advocate and Mediator with the Father?

*A.* Yea, *Rom.* 8. 3 4. *Rom.* 10. 8. 9. 10.

Q. Is it not therefore a great error in them, who teach that it is sufficient to our Salvation, to believe in Christ, only as he is God, and as he is the word, and light, that lightens every Man that comes into the world, without all knowledge of Christ crucified, and raised from the dead, and without all faith in him as such?

*A.* Yea, *Philip.* 3. 8:

Q. What is the nature of true saving faith, and how is it evidenced?

*A.* It is a lively operative faith, that worketh by love, and is fruitful in good works, and is never alone, but is always accompanied with hope, charity, temperance, justice, humility, meekness, patience, holy fear, and other Evangelical Virtues, and fruits of the Spirit, *Gal.* 5. 6. 22.

Q. How

**Q.** How is faith wrought in God's ordinary way in Men?

**A.** By hearing the word and doctrine of the Gospel outwardly preached or read, the Spirit of God inwardly operating with and by the word. *Rom. 20. 14. 17. 1 Cor. I. 23. 24.*

**Q.** Are such excluded from the possibility of having saving faith in Christ Jesus, and of Salvation by him, who hear not the word outwardly preached, either for want of the sense of hearing, or for want of all possible means to hear it?

**A.** Nay, for although in God's ordinary way, it hath pleased God to save Men by the foolishness of Preaching, and that faith comes by hearing, and hearing by the word of God, as outwardly taught by preaching or reading, yet God is abundantly sufficient to work that faith in any, by his Spirit, who worketh when, where, and how he pleaseth.

**Q.** But is not the neglect of hearing the word outwardly taught, and of using other outward means of grace, where they can be had, such a hainous sin, that if continued in, takes away all ground of hope of Salvation?

**A.** Yea, *Heb. 2. 1. 2. 3. Heb. 6. 12. Heb. 10. 25.*

## S E C T. IX.

**Q.** **W**hat use hath that inward law of righteousness or illumination in all Men, both good and bad, Believers and Unbelievers, Christians and Heathens, if no promise be given of God, that any shall be eternally saved by that alone, and by their obedience to it, without some degree of

of faith in Christ crucified explicite or implicite?

A. It is of great use, both to the Unbeliever and Believer, to the Heathen and Christian, *Isaiah 40. 3. Rom. 2. 12. 14. 15. 16.*

Q. What use hath it to the Heathen and Unbeliever?

A. As a preparatory ministration in a lower degree, and kind of operation, for convincing of moral duties, and the contrary Sins and Vices for restraining them, from great immorality, for rendring them without excuse, and liable to the judgment of Christ, according to which, they are to be judged, and lastly for the government of the World, and preserving good order, equity, and justice among Men: It being that whereby mainly God's providential Kingdom is maintained, and administred in the World, according to *Psalms 103. 19. and his Kingdom ruleth over all.*

Q. What use hath it to true Believers and Christians?

A. It serves for a rule of life (together with the Scriptures) in things of moral honesty, justice and temperance, and obedience to it, as a rule of moral life is so necessary, that no Man can be saved, without sincere obedience to it, and all transgressions against it, in any, are hainous sins, *Mat. 7. 12.*

Q. What is the summe of the moral Law?

A. To love the Lord our God, with all our heart, with all our Soul, and with all our mind, and to love our neighbour as our self, on these two Commandments hang all the Law and the Prophets, *Matth. 22. 37. 38. 39. 40. Deut. 6. 5. Lev. 19. 18.*

## S E C T. X.

**Q** What are the Laws that God doth write in the hearts of the faithful, as he has promised in the new Covenant? Are they not the same contained in the holy Scriptures, excepting the Ceremonial part, and some other Laws peculiar to the Jews?

*A. Yea, Jerem. 31. 31.*

**Q** Are not many of these Laws belonging to the new Covenant, other, and distinct from the Law writ in the hearts of all Mankind, commonly called the Law of Nature, particularly such as respect the peculiar Doctrins and Precepts of the Christian Religion, and the positive Institutions of Christ concerning Baptisme and the Supper, and Christian Discipline in the Church of Christ?

*A. Yea.*

**Q** Doth God write those Laws of the new Covenant in the hearts of his People, without all use of outward means?

*A. Nay, but in the use of them, 2 Cor. 3. 3.*

**Q** What is the difference betwixt the writing of the Law, in the hearts of Unbelievers, and Heathens, and that writing in the hearts of the faithful?

*A. The former hath it writ in hard and stony hearts, the other hath it writ in hearts of flesh that are made by the Lord soft and tender, as he hath promised, Ezek. 36. 26. 2 Cor. 3. 3.*

**Q** Of what service are the promises contained in the Scripture to the faithful?

*A. Of exceeding great use and service, for by them*

them through the operation of the Spirit, true Believers are made partakers of the Divine nature, and have a lively hope begot in them, that what God hath promised, he will faithfully perform, both in this life, and in the life to come, *1 Timi. 4. 8. Heb. 13. 5. 2 Pet. 1. 4. 1 Pet. 4. 8. 19.*

**Q.** Is God and Christ in all Men, both Believers and Unbelievers?

**A.** God and Christ (as the word) and also the Spirit, are in all Creatures, as to their essential presence, *Psal. 139. 7.* it being one of God's Attributes, to be omnipresent, as well as omniscient, and omnipotent, and therefore they are in all Men both Believers and Unbelievers, but in respect of their Operations and Manifestations, the difference is great.

**Q.** What is the difference betwixt the manner of God and Christ, their Operations and Manifestations, in Believers and Unbelievers?

**A.** Believers have special and peculiar Manifestations and Operations of God, Christ, and the holy Spirit in them, which Unbelievers have not; and God, and Christ, and the holy Spirit are in the Faithful by union, and communion, and inhabitation, or indwelling by Faith and Love, but they are not so in Unbelievers; hence it is that Unbelievers are said to be without God and Christ in the world, without hope, strangers and aliens from the Commonwealth of *Israel*, *1 Cor. 2. 12. 14. Eph. 1. 17. 18. 1 John 1. 3. Eph. 3. 17. 1 Cor. 6. 17. Phil. 2. 1. Eph. 2. 12.*

**Q.** How is Christ the Saints hope of Glory, *Col. 1. 27.* is it only as within them, considered only as God, and as the Word, or is it, both as with-

out them, as he is God-Man, their Prophet, Priest and King, Mediator and Advocate, and Head, and also as within them, as he is the Word, Light and Life?

A. Christ is the Saints hope of Glory both ways considered, for *Paul* gave thanks to God, for the hope laid up for the believing *Colossians* in Heaven, *Col. 1. 3. 4. 5.* and surely that was without them, and not within them only; also the hope of the Faithful, is said to be as an anker of the Soul, sure and stedfast, and which entreth into that within the veil, whither the forerunner is for us entred even *Jesus, Heb. 6. 18. 19.* and that place whither *Jesus* our High Priest is entred, is not any place within us (though he is spiritually present in us) but Heaven without us, there to appear in the presence of God for us, and that in the true nature of Man, *Heb. 9. 24.*

## S E C T. XI.

2 **I**S Prayer and Thanksgiving with humble reverence, both of Soul and Body unto God, a most necessary duty to be performed by us, both in private and publick, and that frequently?

A. Yea, *Matth. 6. 6. Jer. 10. 25. Matth. 18. 19. 20.*

2 Ought the Prayers of all true Christians and their Thanksgivings be offered up to God, in the name of our blessed Mediator and Advocate, *Jesus Christ* God-Man, and also to him, together with the holy Spirit?

A. Yea, *John 14. 13. 14. John 16. 24.*

Q. Are Angels and Saints to be prayed unto?

A. Nay, *Rev.* 19. 10. *Matth.* 4. 9. *Exod.* 20. 3.

Q. Are Images to be made use of in the worship of God?

A. Nay, *Exod.* 20. 4. 5. *Acts* 17. 25. 29. 30.

Q. For whom are we to pray?

A. Not only for our selves, but for all Men, for the King and all in Authority, and for the whole Church of God, and also for our Enemies, *1 Tim.* 2. 1. 2. *Psal.* 51. 18. *Psal.* 137. 5. *Matth.* 5. 44.

Q. How are we to pray, and give thanks so as to be accepted?

A. In Spirit and in Truth, in sincerity of Heart, in Faith, in Humility, in Holy Fear, with the Understanding, with Love and Fervency of Heart, with frequency and constancy, to all which we need the continual help of God's Spirit and Grace to aid and assist us; *John.* 4. 23. *Jam.* 1. 6. 5. 16. *1 Thess.* 5. 17. *1 Cor.* 14. 15. *Heb.* 12. 28.

Q. What are the things for which we are chiefly to pray?

A. They are briefly contained in that excellent form of Prayer, which Christ taught his Disciples saying, *Our Father*, &c.

Q. Doth the Spirit of God teach us to pray, without all outward means of instruction, or use of the holy Scriptures.

A. Nay.

Q. May we not therefore be taught in words what to pray, as well as what to believe?

A. Yea, *Hos.* 14. 2. *Luke* 11. 1. 2.

Q. Ought not great care be taken by all, to have their hearts in some prepared frame in order to Prayer?

A. Yea, *Eccles.* 5. 1. 2.

Q. How

**Q.** How is that preparation obtained?

**A.** By getting the mind freed from worldly and vain thoughts, and also by meditation on spiritual things and matters, as the Spirit of God is pleased to assist us, who is never wanting to them who sincerely desire, and wait for his assistance, *Jer. 4. 14. Psal. 119. 113. Psal. 39. 3. 2 Cor. 3. 5.*

**Q.** Is it necessary for the best of Men, to confess their sins and pray for the forgiveness of them.

**A.** Yea, *1 Joh. 1. 9. Jam. 3: 2.*

**Q.** Ought not the first day of the week, (on which our Lord rose from the dead) be solemnly set apart for the worship and service of God both in publick and private, with abstinence from worldly affairs, and servile labour?

**A.** Yea, *Matth. 28. 1. Acts 20. 7. 1 Cor. 16. 2. Rev. 1. 10.*

**Q.** Ought not also times of thanksgiving to be observed by the Faithful, to give solemn thanks to God for solemn and extraordinary mercies and deliverances:

**A.** Yea.

**Q.** Is fasting at times a Christian Duty?

**A.** Yea, as it is a help to mortifie the flesh, and to prepare and dispose us, for more solemn humiliation, and confession of Sin, and Prayer either in private or publick, when some more than ordinary occasion requires it, *Matth. 6. 17. 18. Acts 13. 2. 3. Jonab 3. 5. Exod. 15. 1. Jer. 30. 18. 19. John 10. 22. Rev. 15. 3. 4.*

## S E C T. XII.

**Q.** What is the Catholick Church?

**A.** The whole multitude of the Faithful,



ful, every where, in all Ages, having one Faith, one Lord, one Baptisme, who are one Body, (tho many Members consisting of superiors, as Teachers, Pastors, Elders and Inferiors, to wit the several Congregations of Believers) having one Spirit and one hope of their calling, and one God and Father, over all, through all, and in them all, *Ephes. 4. 4. 5. 6.*

Q. What are the best marks of the true Church?

A. Purity of Doctrine, the due observation and practise of all the Institutions and Ordinances of Christ under the Gospel, and holiness of life and conversation.

Q. Ought any Men to be received, or owned to be Members of the Church of Christ, who do not give some proof of their Christian Faith by Confession of the mouth, and good conversation before they be received?

A. Nay, *Acts 8. 36. 37.*

Q. Wherein doth the Communion of the Faithful consist?

A. Inwardly in the Gifts and Graces of God, and the Communion of the holy Spirit, and outwardly in the profession of the same Faith, and jointly worshipping God together, and practising Christ's Institutions, particularly these of Baptisme and the Supper, also in mutual acts of Piety and Charity, *Philem. 5. 6. 7. Eph. 4. 16. Phil. 2. 2. Matth. 25. 35.*

Q. Are the Infant Children of Believers, by virtue of God's promise, within the Covenant of grace, together with their Parents?

A. Yea, *Acts 2. 39. Gal. 4. 28. Gen. 17. 7. 1 Cor. 7. 14.*

Q. How

**Q.** How doth it appear, that Baptisme with Water is an Institution and Ordinance of Christ?

**A.** From his Command to the Apostles, *Matth. 28. 19.* Go therefore and teach all Nations Baptising them, in the Name of the Father, of the Son, and of the Holy Ghost, and the general practise of it, in the Apostles days.

**Q.** But some say, it was not outward Baptisme with Water that is there commanded, but the inward Baptisme with the Spirit?

**A.** That is a great error, they might as well say, it was not outward teaching, with audible words, that was there commanded, but inward teaching by the Spirit; we find not any where in Scripture, a command or power given to Men, to Baptise with the Spirit; that power only belonging to God, and to Christ, but we find a promise given by God, that Christ should Baptise with the Holy Ghost, as was accordingly fulfilled, *John 1. 33.*

**Q.** What is the chief end and use of Baptisme with Water?

**A.** It is a Seal of Gods receiving us into the Covenant of Grace, a badge or token of our Christian Profession, a means of Grace; a sign of our washing from sin, and the forgiveness of our sins, and of our regeneration, and translation from being Aliens and Strangers to be Members of Christ and of his Church; therefore it is, that Baptisme, (by a figure of the sign receiving the name of the thing signified) is called regeneration, *Titus 3. 5.*

**Q.** Seeing Baptisme is a Seal of the Covenant of Grace, are not all baptised Persons, solemnly

en-

engaged by their Baptisme, to deny themselves and take up their Cross daily, and follow Christ by obeying his most holy Commands, and walking after his most holy example, renouncing the World, the Flesh, and the Devil, giving up and resigning themselves wholly, to follow Christ the Captain of our salvation, and manfully to fight the good fight under his Banner?

*A.* Yea, *Matth. 16. 24. Heb. 1. 9. 1 Pet. 2. 21. 1 Tim. 2. 12.*

*Q.* What proof is there in Scripture, for the practise of the Supper, by the outward Elements of Bread and Wine with Prayer and Thanksgiving?

*A.* The Command of Christ, *Matth. 26. 26, 27, 28.* and practise of Believers in obedience to that Command.

*Q.* But some say, Christ did Command it, but until he should come again, and now that they witness him come, the substance and thing signified they need not the sign or shadow?

*A.* That is also a great error in them, to expound it only of his inward coming. The Bread and the Wine in the Supper were real signs of his Body outwardly broken, and his Blood outwardly shed, and did respect the Man Christ, who is not come again, since he ascended.

*Q.* What is the chief end and use of the Supper?

*A.* It is another Seal of the Covenant of Grace, a sign of our being spiritually nourished by Christ as by Meat and Drink, that we eat his Flesh, and drink his Blood, by Faith, that so we may receive of his Spirit still more, to quicken, refresh, and nourish us, a memorial of his Death and Suffering

Suffering, a Pledge of his Love, a means of Grace, and of preserving the Believers and Faith of him in the World, also a testimony and signification of our Communion with the Faithful, 1 Cor. 11. 24, 26. 1 Cor. 10. 16, 17.

Q. How ought Persons to be prepared for the receiving the Lords Supper?

A. By serious examination, of the sincerity of their Faith, and whether they are in true Charity, also with earnest Prayer, and true spiritual hunger and thirst, to enjoy and feed upon Christ, in that Divine Institution, 1 Cor. 11. 28. 2 Cor. 13. 5.

Q. By whom are Baptism and the Supper to be administered?

A. By such as are duly called and authorized by Christ, who are true Pastors and Stewards of the mysteries of God, Eph. 4. 11. 1 Cor. 4. 1.

Q. What is the Eternal Life, that all the Faithful hope to attain unto, according to Gods promise?

A. It is their full enjoyment of God and Christ, together with the holy Spirit, by vision, love and delight, with the complete glorification of their Souls and Bodies, and the blessed Society of all the holy Angels, and glorified Saints in the Kingdom of Heaven eternally and without all end. Luke 20. 36. Mark 9. 8. 1 Cor. 13. 12. 1 John 3. 2. Rev. 21. 4. Psal. 9. 11. Heb. 12. 22.

## THE CREED.

**I** believe in God the Father Almighty, Maker of Heaven and Earth;  
 And in Jesus Christ his only Son our Lord, Who was Conceived  
 by the Holy Ghost, Born of the Virgin Mary, Suffered under  
 Pontius Pilate, was crucified, dead, and buried: He descended  
 into Hell; the third day he rose again from the dead, he ascended  
 into Heaven, and sitteth at the Right Hand of God the Father  
 Almighty: From thence he shall come to Judge the Quick and  
 the Dead.

I believe in the Holy Ghost, The Holy Catholick Church, The  
 Communion of Saints, The Forgiveness of Sins, The Resurrection  
 of the Body, And the Life Everlasting. Amen.

## The Ten Commandments.

**T**hou shalt have none other Gods before me.

### II.

Thou shalt not make unto thee any graven Image, or any likeness  
 of any thing that is in Heaven above, or that is in the Earth beneath,  
 or that is in the Water under the Earth. Thou shalt not bow down thy  
 self to them, nor serve them. For I the Lord thy God am a jealous  
 God, visiting the iniquities of the Fathers upon the Children unto the  
 third and fourth Generation of them that hate me, and showing  
 Mercy unto thousands of them that love me, and keep my Com-  
 mandments.

### III.

Thou shalt not take the Name of the Lord thy God in vain;  
 for the Lord will not hold him guiltless that taketh his Name  
 in vain.

### IV.

Remember the Sabbath Day to keep it holy. Six days  
 hath the Lord made Heaven and Earth, the Sea, and all that therein  
 is: but the seventh day he hath rested, therefore blessed be the day,  
 and keep it holy.

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

V.

...the ... of the ...  
...the ... of the ...

VI.

...the ... of the ...  
...the ... of the ...

VII.

...the ... of the ...  
...the ... of the ...

VIII.

...the ... of the ...  
...the ... of the ...

IX.

...the ... of the ...  
...the ... of the ...

X.

...the ... of the ...  
...the ... of the ...

**O** ... the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

